THE

CHURCH CATECHISM

BROKEN INTO

SHORT QUESTIONS:

WITH AN EXPLANATION OF SOME OF THE WORDS.

LONDON:

PRINTED FOR THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

REVISED EDITION,

WITH THE SANCTION OF THE LORD BISHOP OF TORONTO.

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TORONTO:

HENRY ROWSELL,

Church Depository, 8, Willington Buildings, King Street.

1862.

[70]

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The great advantage of these Questions is to enable the Teacher to try whether Children repeat their Catechism merely by rote; to engage their attention; to imprint the sense of it on their minds; and to furnish the materials of further questions, which they may answer in their own words. The answers to most of them are given in the very words *of the Church Catechism. The explanations of words are incorporated in the Catechism itself.*

THE

CHURCH CATECHISM

BROKEN INTO

SHORT QUESTIONS.

QUESTION. WHAT is your name?

ANSWER. N. or M.

Q. Who gave you this name?

A. My Godfathers and Godmothers in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven.

Q. By whom was your name given to you?

A. By my Godfathers and Godmothers.

Q. When was it given?

A. In my Baptism.

Q. What name was then given you, your Christian name or your Surname?

A. My Christian name.

Q. What were you first made at your baptism?

A. A member of Christ.

Q. Whose child were you then made?

A. The child of God.

Q. Of what were you then made an inheritor?

A. The kingdom of Heaven.

Q. What did your Godfathers and Godmothers then for you?

A. They did promise and vow three things in my name. First, that I should renounce the Devil and all his works, the pomps and vanity of this wicked world; and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian Faith. And, thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Q. Who promised these things in your name?

A. My Godfathers and Godmothers.

Q. In whose name did they promise them?

A. In my name.

Q. What is the FIRST thing they promised?

A. That I should renounce the Devil and all his works.

Q. What do you mean by renouncing them?

A. Forsaking them and having nothing to do with them.

Q. Whose works did they promise you should renounce and forsake?

A. The works of the Devil.

Q. How many of the Devil's works did they promise you should renounce?

A. All of them.

Q. What do you mean by pomps and vanity?

A. Vain outward show.

Q. What pomps and vanity did they promise you should renounce?

A. Those of this wicked world.

Q. What is the world called in the Catechism?

A. Wicked.

Q. What sinful lusts did they promise you should renounce?

A. Those of he flesh.

Q. What do you mean by lusts?

A. Wrong desires.

Q. What is the SECOND thing your Godfathers and Godmothers promised in your name?

A. That I should believe all the articles of the Christian faith.

Q. What do you mean by the Christian faith?

A. What a Christian ought to believe.

Q. And what do you mean by the articles of the Christian faith?

A. The chief truths of it.

Q. What is the THIRD thing your Godfathers and Godmothers promised in your name?

A. That I should keep God's holy will and commandments, and walk in the same all the days of my life.

Q. What are you to keep?

A. God's holy will and commandments.

Q. You say, "walk in the same:" what do you mean by "the same?"

A. The same holy will and commandments.

Q. How long are you to walk in them?

A. All the days of my life.

Q. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

A. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Q. Why did your Godfathers and Godmothers promise and vow all these things in your name?

A. Because I was an infant, and not able to do it for myself.

Q. Should you then publicly promise and vow the same things for yourself when you are of a proper age to do it?

A. Yes.

Q. When will that be?

A. As soon as I have been so far instructed in my duty, as to be fit to be confirmed by the Bishop.

Q. Ought you not in the meantime to believe and do all that your Godfathers and Godmothers promised you should?

A. Yes; I think myself bound to it.

Q. Will you not then be more especially bound to it, when you have promised for yourself?

A. Yes.

Q. Can you fulfil these promises by yourself?

A. No; but I hope to fulfil them by the help of God.

Q. Into what state were you called by baptism?

A. A state of salvation.

Q. Who called you to it?

A. Our heavenly Father.

Q. Through whom were you called to it?

A. Through Jesus Christ our Saviour.

Q. What return should you make to God for calling you to it?

A. I should thank him.

Q. How are you to thank him?

A. Heartily.

Q. How long do you desire to continue in this state of salvation?

A. Unto the end of my life.

Q. Whose grace must you have to enable you to do it?

A. The grace of God.

Q. What do you mean by the grace of God?

A. His favour.

Q. How must you obtain the grace of God?

A. By praying for it.

CATECHIST.

Rehearse the articles of thy Belief.

ANSWER.

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ his only son our Lord.

Who was conceived by the Holy Ghost, born of the Virgin Mary.

Suffered under Pontius Pilate, was crucified, dead, and buried. He descended into Hell.

The third day he rose from the dead.

He ascended into Heaven, and sitteth at the right hand of God the Father Almighty.

From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost.

The holy Catholic Church. The communion of saints.

The forgiveness of sins.

The resurrection of the body.

And the life everlasting. Amen.

Q. What do you call that which you have last repeated.

A. The Belief.

Q. Is there any other name for it?

A. Yes; the Creed.

Q. In whom do you say that you believe?

A. I believe in God the Father Almighty, Maker of heaven and earth.

Q. When you say that God is Almighty, what do you mean?

A. That he can do whatever he pleases.

Q. Of what is he the Maker?

A. Of heaven and earth.

Q. Who made you and all other creatures?

A. God.

Q. What is the next article of the Creed?

A. And in Jesus Christ, his only Son our Lord.

Q. Of whom is Jesus Christ the only Son?

A. The only Son of God.

Q. What is Jesus Christ here said to be to us?

A. He is our Lord.

Q. By whom was he conceived when he became man?

A. By the Holy Ghost.

Q. Of whom was he born?

A. Of the Virgin Mary.

Q. Under whom did he suffer?

A. Under Pontius Pilate.

Q. What death did he suffer?

A. He was crucified.

Q. What is that?

A. He was nailed to a cross.

Q. Was he taken down from the cross alive or dead?

A. When he was dead.

Q. What was done with him after he was dead?

A. He was buried.

Q. Into what place did Christ descend?

A. He descended into Hell.

Q. What do you mean by descended?

A. Went down.

Q. What does the word Hell here mean?

A. Not the place of torment, but the place of departed souls.

Q. What day after his death did he rise again?

A. The third day.

Q. Whither did he ascend after he rose again?

A. He ascended into Heaven.

Q. What do you mean by ascended?

A. Went up.

Q. To what place is he exalted in heaven?

A. To the right hand of God.

Q. Will he always continue there, or will he come from thence?

A. He will come from thence.

Q. What will he come to do?

A. To judge the quick and the dead.

Q. What do you mean by the quick?

A. The living; that is, those who are alive on the earth at the last day.

Q. What is the next article of the Creed?

A. I believe in the Holy Ghost.

Q. What does Ghost mean?

A. Spirit.

Q. Whose spirit is the Holy Ghost?

A. God's Spirit.

Q. In what Church do you believe?

A. The Catholic Church.

Q. What do you mean by the Catholic Church?

A. The Church of Christ all over the world.

Q. Why is the Catholic Church called holy?

A. Because all its members are set apart for God.

Q. What is the next article?

A. The communion of saints.

Q. What is the meaning of communion?

A. Sharing things together.

Q. Who do you mean by saints?

A. God's children.

Q. What do saints share together?

A. The blessings which God gives us in Christ.

Q. What are the last three articles of the Creed?

A. The forgiveness of sins, the resurrection of the body, and the life everlasting.

Q. What dost thou cheafly learn in these articles of thy belief?

A. First, I learn to believe in God the Father, who hath made me and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

You say you believe in GOD THE FATHER, GOD THE SON, and GOD THE HOLY GHOST.

Q. Are these three Gods?

A. No.

Q. What are they then?

A. Three Persons in one GODHEAD.

Q. What did God the Father do for you?
A. He made me.
Q. Did he make any more than you?
A. Yes, all the world.
Q. What did God the Son do for you?
A. He redeemed me.
Q. Did he redeem any beside you?
A. Yes, all mankind.
Q. What does God the Holy Ghost do for you?
A. He sanctifieth me.
Q. Does he sanctify any more than you?
A. Yes, all the elect people of God.

Q. You said that your Godfathers and Godmothers did promise for you, that you should keep God's commandments. Tell me how many there be.
A. Ten.
Q. Which be they?
A. The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought the out of the land of Egypt, out of the house of bondage. Thou shalt have none other gods but me.

Q. Who spake these commandments?
A. God.
Q. In what place of Scripture do we find these commandments?
A. In the 20th chapter of Exodus.
Q. What did God do for his people Israel?
A. He brought them out of the Land of Egypt.
Q. What was the land of Egypt to them?
A. The house of bondage.
Q. What is that?
A. A place of slavery.

Q. What does the first commandment require of us?

A. To have the Lord for our God.

Q. What is forbidden in the first commandment?

A. To own any for our God, except the Lord.

Q. What is the second commandment?

A. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in Heaven above, or in the earth beneath, nor in the water under the earth; Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me, and keep my commandments.

Q. What is it that we are forbidden to make for a God?

A. Any graven image.

Q. What is a graven image?

A. An image cut out of wood or stone, or any other thing.

Q. To what are we forbidden to liken God?

A. Any thing that is in Heaven above, or in the earth beneath, or in the water under the earth.

Q. What must we not do to the images or pictures of other things?

A. We must not bow down to them nor worship them.

Q. What does God here call himself to make us afraid of doing so?

A. A jealous God.

Q. What does God mean by calling himself jealous?

A. That he will not bear to have his honour given to any other.

Q. How are his true worshippers disposed towards him?

A. They love him.

Q. How do men show that they love God?

A. By keeping his commandments.

Q. Rehearse the third commandment.

A. Thou shalt not take the name of the Lord thy God in vain; For the Lord will not hold him guiltless that taketh his name in vain.

Q. What do you mean by taking God's name in vain?

A. Swearing by it, or naming it in common talk.

Q. What does God threaten to those who do so?

A. He will not hold them guiltless.

Q. What is that?

A. He will surely punish them.

Q. Which is the fourth commandment?

A. Remember that thou keep holy the Sabbath day; six days shalt thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

Q. What day is it we must keep holy?

A. The Sabbath day.

Q. How many days in every week may we labour?

A. Six.

Q. What must we do in those six days?

A. All that we have to do.

Q. What portion of time in every week must God's Sabbath take up?

A. The seventh.

Q. May we do any manner of work upon that day?

A. No, not any; except works of piety, necessity, or charity.

Q. If parents work not themselves, may they set their children to work?

A. No: for the commandment says, thou and thy son, and thy daughter.

Q. May masters or mistresses set their servants to work?

A. No: for it says, thy man-servant and thy maid-servant.

Q. May their cattle work?

A. No.

Q. Who else was included heretofore in the commandment?

A. The stranger that dwelt within the gates of Israel.

Q. What reason is given for the observance of this law?

A. Because God himself rested upon the seventh day.

Q. What then did he do upon the first six days?

A. He made heaven and earth, the sea, and all the creatures in each of them.

Q. What did God do for the seventh day when he had rested on it?

A. He blessed and hallowed it.

Q. What do you mean by hallowed?

A. He made it holy.

Q. Why did God bless and make it holy?

A. That we might rest on that day from our usual works, and set it apart more especially for worshipping him.

Q. Can those be thought to keep it holy, who play on the Sabbath day?

A. By no means.

Q. Which is the fifth commandment?

A. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Q. Who are the persons this commandment requires you to honour?

A. My father and mother.

Q. What may those expect who honour their father and mother?

A. A long life in the heavenly land.

Q. Which is the sixth commandment?

A. Thou shalt do no murder.

Q. What does this commandment forbid?

A. Not only murder, but every degree of malice and hatred.

Q. Which is the seventh commandment?

A. Thou shalt not commit adultery.

Q. What is forbidden in this commandment?

A. Every thing that is unclean and unchaste.

Q. Which is the eighth commandment?

A. Thou shalt not steal.

Q. What does this commandment require of you?

A. To keep my hands from picking and stealing, and to be true and just in all my ways.

Q. Which is the ninth commandment?

A. Thou shalt not bear false witness against thy neighbour.

Q. What kind of witness must you not bear against your neighbour?

A. False witness.

Q. Is any thing else forbidden in this commandment?

A. All evil speaking, lying, and slandering.

Q. Which is the tenth commandment?

A. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Q. What do you here mean by covetting?

A. Setting our heart upon that which belongs to another person.

Q. What do you chiefly learn by these commandments?

A. I learn two things, my duty towards God, and my duty towards my neighbour.

Q. What is thy duty towards God?

A. My duty towards God is to believe in him, to fear him, and to love him, with all my heart, with all my mind, with all my soul, and with all my strength: to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy name and his word, and to serve him truly all the days of my life.

Q. In whom are you to believe; and whom are you to love and worship?

A. God.

Q. How are you to love God?

A. With all my heart, with all my mind, with all my soul, and with all my strength.

Q. What trust must you put in him?

A. My whole trust.

Q. What must you honour belonging to God?

A. His holy name and his word.

Q. How must you serve him?

A. Truly.

Q. How long must you serve him?

A. All the days of my life.

Q. What is thy duty towards thy neighbour?

A. My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me. To love, honour, and succour my father and mother: to honour and obey the Queen, and all that are put in authority under her. To submit myself to all my governors, teachers, spiritual pastors and masters. To order myself lowly and reverently to all my betters. To hurt nobody by word nor deed. To be true and just in all my dealings. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing; and my tongue from evil speaking, lying, and slandering. To keep my body in temperance, soberness, and chastity. Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

Q. How must you love your neighbour?

A. As myself.

Q. How must you do to all men?

A. As I would they should do unto me.

Q. What must you do to your natural parents, your father and mother?

A. Love, honour, and succour them.

Q. What do you mean by succouring them?

A. Comforting and assisting them.

Q. Whom must you honour and obey?

A. The Queen, and all that are put in authority under her.

Q. To whom must you submit yourself?

A. To all my governors, teachers, spiritual pastors and masters.

Q. Who do you mean by your spiritual pastors?

A. God's ministers.

Q. How must you order yourself to all your betters?

A. Lowly and reverently.

Q. What do you mean by ordering yourself reverently?

A. Behaving with respect and good manners.

Q. What must you not do to any body?

A. I must not hurt any body by word or deed.

Q. What must you be in all your dealings?

A. True and just.

Q. What must you not bear in your heart?

A. I must not bear malice or hatred in my heart.

Q. From what are you to keep your hands?

A. From picking and stealing.

Q. From what are you to keep your tongue?

A. From evil speaking, lying, and slandering.

Q. What is slandering?

A. Backbiting.

Q. How are you to keep your body?

A. In temperance, soberness, and chastity.

Q. What is temperance?

A. Neither eating nor drinking too much.

Q. What must you not do with respect to other men's goods?

A. I must not covet or desire them.

Q. What are you to learn and labour for?

A. To get mine own living.

Q. In what manner must you get your own living?

A. Truly; that is, fairly and honestly.

Q. What are you to do in that state of life which it shall please God to call you to?

A. I am to do my duty.

CATECHIST.

My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lord's Prayer.

ANSWER.

Our Father, which art in Heaven:
Hallowed be thy name:
Thy kingdom come:
Thy will be done in earth as it is in heaven.
Give us this day our daily bread,
And forgive us our trespasses, as we forgive them that trespass against us:
And lead us not into temptation, but deliver us from evil:
For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

Q. To whom do you here pray?

A. To God.

Q. What relation does God bear to us?

A. He is our Father.

Q. Where is God in a special manner present?

A. In Heaven.

Q. Which is the first petition in this prayer?

A. Hallowed by thy name.

Q. What do we desire may be hallowed and sanctified?

A. The name of God.

Q. What is the next petition?

A. Thy kingdom come.

Q. What do we pray may come?

A. God's kingdom.

Q. What is the next petition?

A. Thy will be done in earth as it is in Heaven.

Q. What do you here ask concerning God's will?

A. That it may be done.

Q. Where do we pray it may be done?

A. In earth.

Q. How do we pray God's will may be done in earth?

A. As it is in Heaven.

Q. Which is the next petition?

A. Give us this day our daily bread.

Q. How much bread do we pray for every day?

A. Our daily bread; that is, enough for our present wants.

Q. What is the next petition?

A. And forgive us our trespasses, as we forgive then that trespass against us.

Q. What do you mean by trespasses?

A. Our sins.

Q. Whom are we to forgive, if we hope to be forgiven by God?

A. Them that trespass against us.

Q. Which is the next petition?

A. And lead us not into temptation; but deliver us from evil.

Q. Into what do we here pray not to be led?

A. Into temptation.

Q. From what do we pray to be delivered?

A. From evil,

Q. What is the conclusion of this prayer?

A. For thine is the kingdom, and the power, and the glory, for ever and ever.

Q. What do we here acknowledge to belong to God?

A. The kingdom, the power, and the glory.

Q. How long do we acknowledge these things to belong to him?

A. For ever and ever.

Q. What desireth thou of God in this prayer?

A. I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him as we ought to do: and I pray unto God that he will send us all things that be needful, both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us from all dangers, ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesut Christ, and therefore I say Amen. So be it.

Q. Who is the giver of all goodness?

A. The Lord God, our heavenly Father.

Q. What do you first pray God to send?

A. His grace.

Q. Unto whom?

A. Unto me and to all people.

Q. For what purpose do you pray God to send it?

A. That we may worship him, serve him, and obey him as we ought to do.

Q. What are the next things we pray him to send us?

A. All things that be needful both for our souls and bodies.

Q. For what do we pray God to be merciful and forgive us?

A. Our sins.

Q. In what do we pray to be saved and defended?

A. In all dangers, ghostly and bodily.

Q. What do you mean by ghostly dangers?

A. Danger to our souls.

Q. From what do we pray that God will keep us?

A. From all sin and wickedness.

Q. From what else?

A. From our ghostly enemy.

Q. And what next?

A. From everlasting death.

Q. What do you mean by our ghostly enemy?

A. The enemy of our souls.

Q. Who is our ghostly enemy?

A. The devil.

Q. From what death do we pray to be kept?

A. Everlasting death.

Q. What is the foundation of our trust in God?

A. His mercy and goodness.

Q. Through whom do you expect to receive all good things?

A. Through our Lord Jesus Christ.

Q. What is the meaning of the word Amen?

A. So be it; or, So let it be.

Q. How many Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Q. Which are the two Sacraments?

A. Baptism is one, and the Supper of the Lord is the other.

Q. Are these Sacraments generally necessary?

A. Yes.

Q. To what end are they generally necessary?

A. To salvation.

Q. Are there any more than two Sacraments?

A. No: there are two only.

Q. What do you mean by this word Sacrament?

A. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Q. What kind of sign is requisite to make a Sacrament?

A. An outward and visible sign.

Q. What do you mean by a visible sign?

A. A sign that we can see.

Q. Of what kind of grace must it be a sign?

A. An inward and spiritual grace.

Q. What is here said to be given to us?

A. An inward and spiritual grace.

Q. What is here said to be ordained?

A. An outward and visible sign.

Q. Who ordained this sign?

A. The Lord Jesus Christ.

Q. What do you mean by saying that he ordained it?

A. He ordered it.

Q. Who gives this grace?

A. The Lord Jesus Christ.

Q. Of what are Sacraments the means?

A. They are the means whereby we receive the same.

Q. The same what?

A. The same inward and spiritual grace of which we are speaking.

Q. You say that a Sacrament is a means whereby we receive grace. What is it besides?

A. A pledge to assure us thereof.

Q. How many parts are there in a Sacrament?

A. Two; the outward visible sign, and the inward spiritual grace.

Q. Which is the first part?

A. The outward visible sign,

Q. Which is the second part?

A. The inward and spiritual grace.

Q. What is the outward visible sign or form in baptism?

A. Water; wherein the person is baptised in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. With what are persons baptised?

A. Water.

Q. In whose Name are they baptised?

A. In the name of the Father, and of the Son, and of the Holy Ghost.

Q. What is the inward and spiritual grace?

A. A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Q. Unto what do baptised persons die?

A. Unto sin.

Q. To what are they therein new born?

A. Unto righteousness.

Q. In what are we born by nature?

A. In sin.

Q. Of what are we by nature the children?

A. Of wrath.

Q. What are we made by baptism?

A. The children of grace.

Q. What is required of persons to be baptised?

A. Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that sacrament.

Q. What are persons here said to do by repentance?

A. To forsake sin.

Q. What are they said to do by faith?

A. To believe the promises of God.

Q. What promises?

A. The promises of God made to them in that Sacrament.

Q. Which Sacrament?
A. Baptism.
Q. How ought we to believe them?
A. Steadfastly.

Q. Why then are infants baptised, when by reason of their tender age they cannot perform them?
A. Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.

Q. You say because they promise them both. Both what, do infants promise in baptism?
A. Both repentance and faith.
Q. By whom do they promise them?
A. By their sureties.
Q. What do you mean by their sureties?
A. Their Godfathers and Godmothers.
Q. Who are bound to perform the promises made for infants by their sureties?
A. The infants themselves.
Q. When are they bound to perform them?
A. When they come to age.

Q. Why was the Sacrament of the Lord's Supper ordained?
A. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Q. What are we to remember in the Lord's Supper?
A. The death of Christ.
Q. What was the death of Christ here called?
A. A sacrifice.
Q. What is a sacrifice?

A. An offering made to God that he may forgive us our sins.

Q. How long is this sacrifice of Christ's death to be remembered?

A. Continually.

Q. What else besides the sacrifice of Christ's death are we to remember?

A. The benefits which we receive thereby.

Q. What is the outward part or sign of the Lord's Supper?

A. Bread and wine, which the Lord hath commanded to be received.

Q. What is commanded to be received in the Lord's Supper?

A. Bread and wine.

Q. Who hath commanded bread and wine to be received?

A. The Lord.

Q. Is it our bounden duty to receive both?

A. Yes.

Q. Why is it?

A. Because the Lord hath commanded us.

Q. What is the inward part or thing signified?

A. The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Q. What is verily and indeed taken and received in the Lord's supper?

A. The body and blood of Christ.

Q. By whom are they taken and received?

A. By the faithful.

Q. What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

Q. What are strengthened and refreshed in the Lord's Supper?

A. Our souls.

Q. By what are our souls strengthened and refreshed?

A. By the body and blood of Christ.

Q. In what manner are they strengthened and refreshed?

A. In the same manner as the body is by bread and wine.

Q. What is required of them who come to the Lord's Supper?

A. To examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life, have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

Q. What is the FIRST thing to be examined by them who come to the Lord's Supper?

A. Whether they repent.

Q. Of what are men to repent before they come?

A. Their former sins.

Q. How are they to repent of them?

A. Truly: that is, sincerely and in earnest.

Q. What are they steadfastly to purpose?

A. To lead a new life.

Q. What is the next thing to be examined?

A. Whether they have faith.

Q. In what must they have faith?

A. In God's mercy,

Q. What kind of faith must they have?

A. A lively faith.

Q. Through whom does this lively faith expect mercy?

A. Through Christ.

Q. What is the next thing to be examined?

A. Whether they have a remembrance of Christ's death.

Q. What kind of remembrance must it be?

A. A thankful remembrance.

Q. Which is the next thing to be examined?

A. Whether they be in charity.

Q. With whom must they be in charity, who desire to receive the sacrament worthily?

A. With all men.

Q. What do you mean by receiving it worthily?

A. Receiving it in a proper spirit.

A MORNING PRAYER.

To be used daily by every Child at Home.

GLORY be to Thee, O Lord, who hast preserved me from the perils of the night past, who hast refreshed me with sleep, and raised me up again to praise thy holy name.

I humbly worship Thee, O God, my heavenly Father, through Jesus Christ my Redeemer; and I again devote myself to Thee, desiring to serve Thee faithfully this, and all the days of my life.

I was made thy child, and the disciple of thy Son Jesus Christ, by Baptism, and then received the promise of thy Holy Spirit. Let that good Spirit thoroughly cleanse me from all the corruption of my nature.

Help me to remember Thee, my Creator, in the days of my youth.

Preserve me from those errors and follies to which, by the frailty of my tender age, I am most exposed, and keep me from every great offence.

Deliver me from the vanity of my own heart, and from the temptations of evil company.

Incline my heart to all which is good, that I may be modest and humble, true and just, temperate and diligent, respectful and obedient to my superiors; that I may fear and love Thee above all; that I may love my neighbour as myself; and do to every one as I would they should do unto me.

Let thy good providence defend me this day from all evil; let the grace of Thy Holy Spirit continually prevent and assist me.

Bless me, I pray Thee, in my learning; and help me daily to increase in knowledge, and wisdom, and all virtue.

I humbly beg thy blessing upon all our spiritual Pastors and Masters, all my Relations and Friends. (Particularly* my Father and Mother, my Brothers and Sisters, and every one in this house.) Grant to them whatsoever may be good for them in this life, and guide them to life everlasting.

I humbly commit myself to Thee, O Lord, in the name of Jesus Christ my Saviour, and in the words which he Himself hath taught us:

Our Father, &c.

AN EVENING PRAYER.

To be used daily by every Child at Home.

Glory be to Thee, O Lord, who hast preserved me the day past; who hast defended me from all the evils to which I am constantly exposed in this uncertain life; who hast continued my health; who hast bestowed upon me all things necessary for life and godliness.

I humbly beseech Thee, heavenly Father, to pardon whatsoever Thou hast seen amiss in me this day, in my thoughts, words, or actions [particularly†]

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* Here let the Child mention his or her particular relations.

† Here let the Child be instructed to confess and bewail in particular any sin which may have been committed by him or her in the day past; whether lying, taking God's name in vain, stealing, quarreling, stubbornness, or any other sin.

Make me, O Lord, thoroughly sensible of the great wickedness and corruption of my nature, and the many errors of my life.

Assist me, I pray Thee, in making it my constant endeavour to resist and conquer every evil inclination within me, and every temptation from without.

Help me daily to increase in the knowledge and love of Thee, my God, and of my Lord and Saviour Jesus Christ.

Shew me the way in which I should walk, whilst I am young, and grant that I may never depart from it.

Bless to me, I pray, whatsoever good instructions have been given me this day; help me carefully to remember them, and duly to improve them, that I may be ever growing in knowledge, wisdom, and goodness.

I humbly beg thy blessing upon all our spiritual Pastors and Masters, all my Relations and Friends. (Particularly* my Father and Mother, my Sisters and Brothers, and every one in this house.) Let it please thee to guide us in this present life, and to conduct us to Thy heavenly kingdom.

I humbly commit my soul and body to Thy care this night, begging thy gracious protection and blessing, through Jesus Christ our only Lord and Saviour; in whose words I conclude my prayers:

Our Father, &c.

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* Here let the Child mention his or her particular Relations.

A short PRAYER *for Children when they first come into their seat at Church.*

LORD, I am now in Thy house; accept I beseech Thee, me, and my services. Let Thy Holy Spirit help my infirmities, disposing my heart to seriousness, attention, and devotion, to the honour of Thy holy name, and the benefit of my own soul, through Jesus Christ, our Lord.

Before they leave their seat at Church.

BLESSED be Thy name, O Lord, for this opportunity of attending Thee in Thy house and service. Make me, I pray Thee, a doer of Thy word, not a hearer only. Accept both me and my services, through Jesus Christ, our Mediator and Advocate.

A Grace before Meat.

BLESS, O Lord, these Thy good creatures to our use, and by them fit us for thy service, through Jesus Christ our Lord.

A Grace after Meat.

ACCEPT our thanks, O Lord, for these, and all Thy other mercies, and may we show our gratitude by our lives, through Jesus Christ.

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